

# A Religion of Freedom and Earnestness



VOL. XXIII

## The American McAll Record

Devoted to the Interests of the McAll Mission in France

February, 1905

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# The AMERICAN McALL RECORD

VOLUME XXIII

FEBRUARY, 1905

NUMBER I

Through the courtesy of the Canadian McAll Association we have received copies of their eighteenth Annual Report. We quote below a noteworthy paragraph from Mr. Greig's letter of greeting to our Canadian friends:

"As for the new boat, the *Bonne Nouvelle*, its success could not have been greater. One might say that, during the whole year, it has never been anything but crowded. If, in some places, owing to field work, or some such difficulty, the hall was not always full, the want was made up elsewhere, when people came miles to find every seat hopelessly taken. At the village, where it is lying just now, the public school teacher makes his scholars give, as an exercise in composition, an account of the address of the evening on board the boat. I had the pleasure of being present at the Christmas meetings, first for adults, and then for children, two hours each, and I can testify to the attentiveness of the hearers and to the energy of the singing. In that one village, of some six or seven hundred inhabitants at most, more than sixty Bibles and New Testaments, and over three hundred hymn-books, were sold. Quite an infallible test of the power of the Gospel!"

In this number of THE RECORD is reproduced the last picture of our dear friend and fellow-worker, Mrs. Le Gay. The photograph was taken for the poor women of her Mothers' Meeting. A notice of Mrs. Le Gay will be found on another page.

The annual sale for the benefit of the Mission, under the management of Mrs. William Soltau and Mlle Sautter, took place in the hall of rue Royale on November 16th and 17th, with a very satisfactory result. About \$560 were made, and the sale at the Maison Verte, two days later, increased the amount to \$600.

Miss Chickering, for years a voluntary worker at Salle Rivoli and Grenelle, is now a Bible woman in what used to be the Brooklyn hall of the McAll Mission, now in charge of Pastor Saillens' Church, of which Miss Chickering is a member.

It is gratifying that, when the Mission was forced by economy to give up the work in rue d'Allemagne, it was at once taken up by Pastor Saillens, so that the meetings have continued without interruption.

Two young workers in the Mission at Rochefort have been consecrated to the Christian ministry, M. Jean Laroche, son of Pastor Laroche, and his friend, the eldest son of M. Dürrele-mann. The example and labors of both these young men have been greatly blessed to the youth of Rochefort. Five hundred people were present at the impressive consecration services, at which Pastor Laroche preached on the text, from St. Paul's letter to Timothy, "Thou O man of God."

### IMPORTANT

All friends of the McAll Mission will be thankful to learn that the long-cherished desire of the Mission for a working capital of \$30,000 has been realized.

Influenced by the editorial, "The Present Need," in our October RECORD, and by the enthusiasm of M. Merle d'Aubigné's visit in her home last spring, a generous lady of our Boston Auxiliary has given the whole amount, \$30,000, in memory of her husband, the fund to be called

#### "THE HENRY WOODS FUND."

Mr. Woods, with his family, was for thirty years a resident of Paris. He was a friend of Dr. McAll and of the Mission and a giver toward this work, so that this gift has peculiar beauty and fitness. This "Henry Woods Fund" is to be invested in legal securities, which are to be held in some bank under care of a trust company or of trustees, and used as collateral upon which the Mission can borrow money for its regular expenses during the six months of each year following April 15th, when

its treasury receives very little money from any quarter. These loans will be repaid each year by the *first monies coming* into the Mission's treasury in the autumn and early winter.

For some years past members of the Paris Board who could ill afford it have used investments of their own as this collateral, and as they can no longer do so announcement of this gift comes as a great relief from anxiety and is received with great thankfulness.

AGAIN IMPORTANT, only second to the gift itself, is the full understanding that this gift cannot be used for current expenses or for debts, but only for one purpose—as collateral for temporary loans. That it is to be kept inviolate year after year, every dollar borrowed upon it to be refunded to the trustees or trust company from the first funds coming into the treasury after the loans are made; and

MOST IMPORTANT, is a clear realization that this gift in no way lessens the need of money for the current expenses of the Mission for this year, in no way lessens the need of liberal annual subscriptions and of the utmost help the friends of the Mission can offer.

To the contrary, the McAll Mission is in dire need of a large increase of income. Its opportunities are greater than ever, its income for some years has been much less than was counted upon, and the Mission is now burdened by debt. This debt not only prevents advance, but closes halls, cuts off workers, holds back the Gospel from those who clamor for it. This is the hour for those who love Christ's work in France to come forward with larger gifts, that the debt may be lifted, the opened doors entered, the Light spread abroad in France.

MRS. A. R. PERKINS,  
*Treasurer.*

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The French monthly paper, *Le Bon Messager*, edited by M. le Pasteur Biau, and which contains the latest news of the work, besides many interesting and instructive articles of all kinds, may be subscribed for through the Bureau in Philadelphia, 1710 Chestnut street. The price of subscription is only thirty-five cents a year.

### SPECIAL OPPORTUNITY

The need of workers who have been especially trained for the Mission makes itself increasingly felt as the years go on. At present the demand has become little less than importunate. There is no lack of devoted young men, some of them converted in the Mission, who ask nothing better than to devote themselves to the cause, and who yet have no means of self-support during the necessary two years of study and training. Mr. Greig is willing to take such into his house and give them personal instruction for the bare cost of their living, but this the young men are not able to pay, nor can it be supplied out of the Mission funds. The education and training of these young men must, therefore, be taken up by individuals of means, interested in the education of young people for Mission work, and who recognize the far-reaching value of such an investment, especially in France.

There is one young man, among several, whom in particular Mr. Greig desires to put into training without delay. He is intelligent and pious, but has had only the usual country school education, with such additional discipline as he has gained by sub-editor work on a third-rate provincial paper. Mr. Greig has heard him speak in public, and finds him in this and other respects well worth a course of training with the express design of sending him to work in his native district, whose *patois* he speaks fluently. Our readers know how the Holy Spirit is working among the peasantry of France. The story of Corrèze, of which a new chapter is told in this number, of the Automobile Mission of Pastors Cerisier and Foulquier, of the itinerating work of M. Quéhen, Dr. Hastings Burroughs and others, not to speak of the boats, brings overwhelming testimony to the soul-hunger of the peasantry of France and then quick response to the Gospel message.

Who among the readers of this paper will put this opportunity before some friend of means—not perhaps already a contributor to the Mission, not, perhaps, especially interested in Missions, but interested in education, and ready to take up the rewarding work of training a young man for perhaps a half century of usefulness? The expense of educating such a one, in Mr. Greig's household and under his supervision, counting board



at the bare cost of food, and including books, clothing and incidentals, will be \$450 a year, for two years. Who will accept this opportunity? Should more than one reply "I will," Mr. Greig has three or four others in mind, whom he would like to train. All are needed. Let your reply come to the General Secretary at the earliest possible moment.

### THE CHURCH PROBLEM IN FRANCE

All eyes are turned towards France at this time, to know what will be the outcome of this conflict between the Government of the Republic and the Vatican. The separation of Church and State is not far off, judging by the recent utterances of the Prime Minister of France, and this will mean that the two Protestant churches that receive State aid—the "Eglise Réformée" and the Lutheran Church—will, together, be deprived of about £60,000 a year subsidy, and this sum will have to be found by the members of these two churches, if the present system is to be maintained. It will thus be seen what a time of trial and strain is before these churches, and how the work of evangelization in France is likely to be hindered, owing to the demand for support that the churches will make on those who have the interests of their maintenance at heart.

As regards the Roman Catholic Church, the amount of subsidy paid to it by the nation is over one million of pounds annually. What will be the result of the withdrawal of all this money is very uncertain. Abbé Garnier writes thus in the paper *Le Peuple Français*: "The Pope Pius X sees the approaching separation coming on, unmoved; for then he will be free in his choice of the bishops in France, and that is the chief thing for him.

"In France, the Catholics are making ready for the break, by founding a central fund for the support of the priesthood, to replace the '*Budget des Cultes*,' and to assure every priest a minimum of £48 a year. There will be little difficulty in getting this money, for if a million Catholics subscribe £2 a year each, we shall have more than enough. When one remembers that Catholics are giving annually not less than £8,000,000 for

their various works, one feels that it will be easy to find another two millions.

"The clergy will have to give up some of their luxuries and conform more to the Gospel way of living. Many churches will be very poor and the services very simple; but the faithful will hold to them because they themselves will support them. And we are now getting ready for this change. In Paris we shall have, instead of seventy, 500 parishes; this will be the only way to thoroughly evangelize the capital (*'de bien évangéliser la capitale'*). We shall lose nothing, but shall gain everything.

"The priests and bishops being once for all freed from the chains of officialdom, and able to give their whole time to training up true Christians, well instructed, well enlightened, thoroughly convinced, we shall soon be inclined to bless M. Combes, for he will have been, without wishing it, the greatest benefactor of the Church of France."

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#### Y. W. C. A. WORK IN THE MISSION

At the National Conference of Y. W. C. Associations, held in Bordeaux in April, Mlle Savary gave an account of the work carried on in Paris and in the provinces in connection with the McAll Mission, prefacing her remarks by saying that she was converted in a Y. W. C. A. meeting held in a hall of the Mission in Paris.

The Mission has now fourteen groups in Paris, and thirteen in the provinces, and during the year 1902-03, 506 meetings were held in Paris and 273 in the provincial stations, with average attendances of thirteen in Paris and twelve in the country. The meetings are largely evangelistic in their character, as almost all the girls attending are of Catholic origin, and need the most elementary instruction. Many of them are of the poorest, working long hours in factories and shops, from 6 a. m. till 8 p. m., and to get in time for the meetings not a few have to put off their evening meal till 10 o'clock.

Mlle Savary showed how, when converted, they were trained to take up some work for the Lord, and how earnest and persevering they were in doing what they could for the Gospel amidst many difficulties.

—*From McAll Mission Quarterly.*





MRS. CORDELIA BOGARDUS LE GAY

This portrait was taken at Houlgate especially for the members of the "Women's Meeting" at Salle Rivoli. One hundred and fifty were presented at the Memorial Service on Wednesday, November 4th.

#### A TRIBUTE TO MRS. CORDELIA BOGARDUS LE GAY

Seldom has the American Colony in Paris suffered so deep a loss as in the death of Mrs. Le Gay. For quite a generation she has held a prominent place among the American and English people here. Her social position, her strong natural endowments, her rich literary culture, her gracious hospitality, her generous benefactions, her Christian example—all these united to lift her to a place of pre-eminent honor and influence.

But her memory will ever be most fragrant for her sweet service for mankind. Her character presented a rare portraiture of true religion. She illustrated Robert Browning's words:

Religion's all or nothing: it is no mere smile  
O' contentment, sigh of aspiration, Sir;  
No quality of the finelier-tempered clay,  
Like to whiteness or its brightness:  
Rather stuff, stuff o' the very strife, life  
Of life, and very self of self.

For Mrs. Le Gay's religion was a principle. It was her life, and infused itself into all parts of her nature. It permeated all her being, dispelling whatever was not beautiful and worthy. It absorbed and fulfilled her whole nature. It manifested itself in every phase of her life. She incarnated love and embodied the whole circle of graces. Her character was a symphony of strength and beauty. "Perfect strength is always beautiful, and perfect beauty is always strong." This she illustrated. Kindness, compassion, sympathy, love mingled with the sturdier virtues of justice, courage, unselfish devotion to duty. The story of her untiring labors for French working women can never be fully told. For many years, week by week, she gathered several hundred mothers around her in a *salle* on rue St. Antoine. These she taught useful industry, such as housekeeping, plain sewing and the practical duties of domestic life. To them she graciously bestowed her charities, but never in a way or spirit to humiliate or pauperize the recipients. She only helped them to help themselves. She rescued many from squalid and degrading poverty, lifted up the fallen, and tenderly led back the wandering into the path of virtue. Her faith and courage never faltered.

A delegation of fifty of these women attended her obsequies at the American Church, and laid a floral emblem of their love upon the bier. The Ladies' Benevolent Society of the American Church, rue de Berri, also paid a fitting tribute to Mrs. Le Gay's untiring consecration of the work of charity to which this society is devoted.

For nearly a year Mrs. Le Gay had been a great sufferer. She bore pain as only a noble nature can. Suffering was as though it were not, that the ministry of unselfish and loving service might not cease. Anguish was an ornament, adorning her saintly soul for higher ministries of love. Christianity must henceforth seem more worth while, since she has shown it to us, and the service of humanity a deeper blessing and joy.

When bursts the rose of the Spirit  
From its withering calyx sheath,  
And the bud has become a blossom  
Of heavenly color and breath,  
Life utters its true revelation  
Through the silence that we call death.

—*Paris Herald.*

**PERSONAL REMINISCENCES**

I have been requested to give some account of my cousin's (Mrs. Le Gay) first association with the McAll Mission, and do so most gladly, happy to recall those early days when together we sought it out, and, touched by its magnetic power and the remarkable personality of its founder, became permanently interested in its message to the people of France.

First among these reminiscences is one which hangs in my memory like a vignettèd picture from the past, undimmed and precious. It represents a "petit Salon" in the Boulevard Malesherbes, where my cousin and I are sitting beside a cosy wood-fire resting after one of her afternoon receptions.

Outside all is gray and dreary, as winter days usually are in Paris, but within the gathering twilight deepens the ruddy glow of the logs on the hearth and lends itself to heart confidences.

I was paying my first visit to my cousin since her marriage, and was interested in the foreign life of American residents in Paris.

"What else do you find to occupy you apart from society?" I asked.

"Very little," she replied. "There must be religious and philanthropic work, I suppose, but I should not know how to find it. Yet I have a vague impression that there is some sort of an English mission for workmen. I wonder what it is!"

Our subsequent conversation led to our following up the matter the next day, and learning that it was situated at "Les Fernes," the Workmen's Quartier, we went in search of it.

After a good deal of walking and many inquiries we discovered a sign reading "Aux Ouvriers" over a small side entrance of one of the shops, and entered. Guided by children's voices singing, we mounted the stairs and found a room where a sewing school for boys and girls was in session, the teachers seemingly mostly English or Scotch.

It struck me as all rather dreary and toneless, accustomed as I was to the brightness and cheer of similar schools among the poor of New York, and of course the teachers were much hampered by their limited knowledge of the language.

Yielding, therefore, to an impulse to cheer up the children

a bit, I thoughtlessly offered to tell them a story. Alas! I promptly regretted my rashness, for the boys tittered and the girls made grimaces, or else strove vainly to compass my meaning, while I became very red of face and began to lose the thread of my story completely.

Then Mrs. Le Gay came to my rescue. Her graceful manner and perfect French bewitched her young audience, as they have many a grown one since, and when she finished the children were in a frenzy of delight. Cries of "encore" filled the air and little hands were extended to press hers as she smilingly passed among them. After the session was over we remained to talk with the teachers, and from them first heard the remarkable story of Mr. McAll's meeting with the workmen in the Belleville Quarter which resulted in the founding of the Mission. Greatly impressed, we decided then and there to follow up this opportunity for service, which, ever opening new and larger vistas led to my cousin's eventual and complete identification with the work in France, and my own as well, as one of its representatives in America. The history of Mrs. Le Gay's association with the Mission thenceforth is well known; her steady, self-denying consecration and devotion to its interests throughout years of physical suffering and weakness. I once asked her how she could carry its cares and responsibilities while frequently in the throes of continued and intense pain.

"The hours I can bear it best are those passed at the Salle New York and among my women," she replied. These Mothers' Meetings grew from a small nucleus to over three hundred, and to-day each one of its members is mourning a personal friend and guide into the "Way of Life." I could fill pages with individual illustrations of her devotion and success among them, as also in other branches of the work, and later as a member of the General Council, always wise and wide-minded, and bringing to bear upon the points at issue a mind singularly clear, firm and balanced. These qualities were recognized by the French Government, which conferred a decoration upon her. It was characteristic of her that this was always kept in its case, and never, so far as I know, referred to save upon inquiry. Pleased she certainly was at the recognition, but her work so absorbed her that self seemed completely submerged in it. But

I must not lengthen my story. I will close with one other vignette from the past, now all that I have left of association with her I loved so well.

This little picture is framed in my own home in New York, where a large number of the friends and managers of the McAll Mission, and especially of the New York Hall in the rue St. Antoine, gathered at a reception given to Mrs. Le Gay.

Here was no grayness of tone nor lack of magnetism. Appreciation followed every word she spoke, and eloquently she recorded the growth of the work, the increasing number of stations, and especially the success of the Mission boat, along the French rivers, to which every one present listened with intense interest. She plead for a second boat, and told of the crowds which pressed on board the *Bon Messenger* at each stopping at the various towns and villages along the Loire. "If I could only hope for the time when other rivers would be threaded by a second boat, better equipped for its growing necessities," she said, and closed, leaving this as her final request.

A little later, a stranger present among us came to me, and handed me a check for \$5000. "I wanted to give a memorial of my husband," she said, and Mrs. Le Gay has inspired me to let it take this form.

To-day we have our second boat, and until the last days of her life my cousin rejoiced whenever it was mentioned. Now the river of her valuable life has opened into the sea, and upon its unseen shore her liberated spirit has entered upon its higher, more perfect service. Surely none of us would ask to confine it again in that "body of pain" she has left, nor deny her that radiant part she has learned here to fill so well. Rather would we feel that the inspiration of her life below is still with us, moulding and inspiring those who shall of her example take hearty courage and go forth better to do the Master's work.

GERALDINE W. GODDARD.

It is encouraging to be able to quote as follows from a letter of Mr. Greig's concerning the old "Bonne Nouvelle" Hall (Salle Baltimore): "The Hall has been remarkably well attended since August. The other Sunday there were literally no more seats to be had."

## RELIGIOUS LIFE IN FRANCE

BY REV. E. G. THURBER, D. D.

[Dr. Thurber, formerly of Syracuse, N. Y., has been for a number of years pastor of the American Church on Rue de Berri in Paris, and has just returned to this country. He has been closely identified with various evangelical movements, and his hospitable home has been a centre of Christian influence, the warmth of which has been felt both by the French themselves and by Americans temporarily sojourning in Paris.]

The first impressions made upon a stranger in his visit to another country do not always give a correct view of the character and condition of a people. The criticisms of Charles Dickens in his early visit to the United States were resented, because they did not agree with American opinion. There was some justification for the resentment and there were some good reasons for the criticisms.

The Frenchman will give a report of the religious life in France that will have the charm of his culture and style, the qualifications of his temperament, training and ideas. Our English or American friend might punctuate portions of his report of things in France with exclamation points, indicating surprise and horror concerning things which the Frenchman, from his point of view, regards as natural and innocent.

The Reformation in France preceded that which took place in some other parts of Europe. It took on the philosophical and theological character which Calvin gave to it, and it has retained throughout the years that early impress and tendency. The Reformed movement, however, was largely influenced and modified by the political leaven which entered into it; this lessened the strength of its spiritual character, yet the severe persecutions which the Church endured drove it into closer fellowship with its Lord and Leader.

In the course of years a reaction set in against the extreme Calvinistic theology and what is termed a liberal element crept into the Church and remains with it. This has not led to a political or organic division. In one of the large Reformed churches in Paris three pastors are associated as colleagues, two represent the evangelical faith and one is called a liberal. These pastors take their respective turns in preaching, and from the same pulpit express their personal ideas; the same variation of



belief is found in the congregation. It is like an agreement to disagree, with the liberty of free utterance and dissent. In such close relations courtesy and tact prevent hostility and unpleasant episodes. While such various shades of theological thought prevail in the Reformed Church, which is the largest Protestant body in France, it would be difficult to have an ecclesiastical trial for heresy.

The evangelical element is largely in the ascendant, but in order to have freedom from the fetters of State relation and carry on its mission in its own way it has organized voluntary Home and Foreign Missionary Societies. They are similar to the Home and Foreign Missionary Societies of the Congregational churches in spirit, method and purpose. These societies are doing a noble and aggressive work.

The Free Church withdrew from the Reformed Church on account of its relation with the State and certain divergent views. It dissented from the practice of admitting members by confirmation, and requires a confession of personal faith as essential to membership. This body is small in numbers but large in influence, and is characterized by an earnest evangelical spirit. The Wesleyan Church of England has a mission in France, and there is a small number of French Baptist churches.

The McAll Mission represents the largest united effort to reach the French people. It is supported by friends in Great Britain, United States, Canada, France and Switzerland. Its spirit, success and influence amply justify the interest and co-operation which has been given to it. It is a leaven which has been working for thirty-three years, slowly it may be, but efficiently in various directions, and it is reaching a large number of people indirectly as well as directly.

The Sunday in France is distinctly Continental in character. The view which the people have of Sunday governs its use. It is a contrast to and contradiction of the Puritan Sunday. One is a holiday, the other is a holy-day. One regards itself free from the authority of the Fourth Commandment and the other acknowledges its sovereignty. The French Christian claims to be as sincere as any Highland Presbyterian. A cynical Frenchman would question the motive of a rigid Sabbatarian and accuse him of hypocrisy. A strict observer of Sunday

would wonder how a French church member could claim to be a Christian and treat the Sunday with such sacrilege.

If the observance of the day is not essential to salvation, Christian charity must include a large body of the followers of Christ on the Continent as within the true fold, and as men and women of admirable character, devout life and earnest activity. While this may be true, a careful observation of the way the day has been and is regarded will lead a thoughtful man to feel that certain important advantages belonging to the stricter use of Sunday have been lost to our Continental brethren. There is a loss in emphasis to religion which the day helps to give; there is a loss in the appointment of a time for worship which is much needed for spiritual culture, and there follows an increasing distraction and carelessness which is manifested in religious indifference.

The services of the churches are reverential, dignified and conservative. There lingers in the hymns, devotions and sermons something of the sadness and sufferings which belonged to the old days of persecution. One feels the minor strain, where the major note of hope and endeavor would be more encouraging. The Church is not distinguished for its initiative. The contrasts in the appointments and comforts of the edifices in France and America are marked. Bare walls, uncarpeted floors are characteristic features of what the French people call their "temples." Part of this is due to the fact that the church buildings are the property of the State, and a part to that conservative habit which clings to the ways and customs of the fathers.

Evening services are few. In the larger number of churches the second service is in the afternoon. It will be difficult to introduce young people's or Christian Endeavor Societies, because the young people, according to immemorial custom, are not expected to associate in the way familiar to American young people. Persevering and wise effort may prepare the way for a marked change in this feature of Christian life and activity.

Young Men's Christian Associations are established in the larger cities of France. The one in Paris has a commodious building, a membership of over 1000 young men, and is doing

an important work. It is proposed to hold the Sixteenth International Conference of Young Men's Christian Associations in Paris May, 1905.

Sunday-schools are connected with a large number of the Protestant churches; a general Sunday-school secretary is doing efficient work. The pastors are diligent in giving instruction to the young who are to take their first communion.

The Protestant Foreign Missionary Society has its headquarters in the Mission House, 102 Boulevard Arago. It has missions in Madagascar, South Africa and at the Gabun. The sympathy and co-operation of the home missionary work in France is largely expressed through the Franco-American committees in Paris and New York. The Huguenot evangelist furnishes valuable information concerning the efforts made to carry the Gospel to the cities and county districts.

The Roman Catholic, Reformed, Lutheran and Jewish churches are related to the State according to the terms of the Napoleonic Concordat. These bodies receive a certain stipend from the State, and exercise their prerogatives in co-operation with the will of the Government. The power of appointment is shared with the State. The church edifices are the property of the Government, and their use is accorded at its discretion.

Napoleon intended that if there was to be any privacy, especially where the interests of the State might be involved, it should be in the Government.

The reaction against the dominant Church in France is in the direction of rationalism rather than toward other religious faith. The great mass of the people seldom attend a religious service. Even on a fête day more are to be found in the streets than in the churches. Christian effort is very largely carried on among those who are without the pale of any other religious ministrations.

The increasing commerce and communication between nations brings France into close touch with all that characterizes our modern life, and an intense spiritual life in America and Great Britain will send its influence into France.

We have hope for the better day, as the Gospel in its purity and simplicity is given lovingly to the people.

—*From the Congregationalist and Christian World.*

An old friend of Dr. and Mrs. McAll, and one who was a very active helper in the Mission in old days, has passed away—Pastor T. Fallot. At the halls of the rue d'Allemagne and of La Chapelle, M. Fallot was a great force, being then pastor of the Chapelle du Nord. He was deeply interested in all social questions, and was a pioneer in work on those lines. M. Fallot was born near Ban-de-la-Roche, and was nurtured in the traditions of Oberlin. Beginning life as a business man, he gave himself to the work of the Lord, and thus became a pastor and an evangelist of great power.

M. Fallot had left Paris some years since, being broken in health, and had been laboring in a country parish. The deaths of his two daughters, within a short time of each other, had greatly afflicted him, and he passed away at the age of sixty-five. His memory will long be treasured in France as that of a whole-hearted servant of God, who threw himself into the fight without sparing himself, and who was ever in the forefront of the battle against sin and unrighteousness.

The *Bonne Nouvelle* is wintering at Nemours, where M. Dautry will conduct meetings every Sunday, Thursday and Saturday, and school on Sundays and Thursdays, without help from Paris.

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## SNAP-SHOTS OF THE WORK AT NANTES

BY EUGÈNE CREISSEL.

A year has almost passed since, on the 17th of September, 1903, we opened our hall on the Avenue Metzinger. I send you these brief notes—snap-shots—of what we have seen in these twelve months.

A young man, lying ill of an incurable complaint, had heard from his father of the meetings, and asked that I should come and see him. I had long conversations with him, and he read the Gospels and the tracts that I gave him, and asked me to pray with him. Then he began to pray for himself, and clearly gave his heart to the Lord, not many days before he was called home. He begged me to bury him, and at the graveside I had the opportunity of preaching the Gospel to a large gathering, upon whom the peaceful end of this young life pro-

duced a marked impression. Now his little sister of eleven is attending the Protestant day-school, and his parents and elder sister are regular followers of the meetings and of the church services also, and express their desire to become members of the Church.

M. J—— was an ardent free-thinker, and had resolved to have his children grow up with no religious instruction of any kind. Brought to the meetings by a friend, both husband and wife have found the Saviour, and now attend regularly the church, as well as the hall, and intend to train up their little ones in the fear of the Lord.

A young couple had determined to be married without any religious service, though of Catholic families. Coming to our meetings, they soon changed their ideas, and were married by me, and are among our most regular followers.

These three facts show that the preaching of the Gospel is not without its results, and these are specially interesting cases, as they have occurred all three in families entirely anti-religious, where all form of religion had been abandoned.

More than ten families send their children to our Sunday and Thursday schools, "So that the children may have a religious service," said one of the fathers to me, they having been brought up hitherto entirely outside any kind of religious influence. One little fellow, a member of one of these families, when I asked, "Shall I tell you a story?" answered, "Yes, sir, do—tell us the story of the young fellow who got away from the good God and who found Him again!" How many children would have preferred quite another kind of story to that.

One evening I was returning from a meeting in company of some of our friends, when one of them said, "Do you know how I answered one of my comrades when he asked me to go and hear you speak, M. Creissel?" "No, I can't say I do." "You will not be hurt if I tell you?" "O dear, no; for I can assure you that I do not in the least mind what you thought of me *before you knew me!*" "Well, I said to him: 'Go and hear a man who sells lies and who trades in humbug; paid by the rich to injure the poor? No, thank you! Either he is a born idiot, or a clever rascal; that's about the truth, and neither the one nor the other are worth listening to!'" "And you are still



of that opinion?" "No, indeed not! You tell us the truth, and the Jesus of whom you speak is the Jesus of the Gospels, which I had never read then, but I read them now. He is the true Saviour, and the proof of it is that before hearing you I feared neither God nor the devil; but now I believe in God and in Christ!" (This last phrase was said with deep emphasis and in a manner that told of the man's conviction.) The friend who had invited him broke in with, "I told you that on first going to the hall you think that you are going to have to do with a priestling, but that you come away with entirely different ideas about God and about religion; and then one waits with impatience till the next meeting comes round, for one cannot do without hearing of Jesus." "Yes, that's all true," said the first, "and who would have thought such a thing possible? Why, six months ago I would have sworn that no one in the world would have convinced me of the existence of God! And now to think that I read the Gospels regularly, and that I pray every day—I can hardly think it true—I feel overwhelmed!" "And do you regret this change?" I asked. "Ah, no; for God has shown me that He loves me much—I, who would never hear of Him. He has drawn me to Himself."

Not long since I was visiting a woman, and as we talked her son, a young man of about thirty, came in. "What I find the most difficult," said she, "is to pray as you tell us we should. I cannot speak to God unless I get my prayers off by heart, and then sometimes I add a few words of my own; but it is always so badly said that it vexes me, because I would like to speak to the good God more correctly." "God pays no attention to the style. He looks only at the heart." "Yes, I quite believe that; but I would like my prayers to be as good as the 'Notre Père,' for instance, for you see I would like to speak to God not as one talks to people every day, so that He may see the difference that I make between Him and those around us." The son remarked, "You do not need to trouble yourself about all that, mother; M. Creissel prays for us at the meetings every time, and so we need not pray." "There you are mistaken, my lad. M. Creissel's prayers will do us no good unless we pray for ourselves. M. Creissel can't take our place; there is only one who can do that—Jesus Christ." "Still," urged the son, "every one



cannot know how to pray." "Well, if you can't pray for yourself, I don't see how you can call yourself a Christian, for God can cure dumbness as well as any other sin, and He made us so that we should speak to Him of all that concerns us. And as He said that every one that asks receives, it is clear that those who never ask can never expect to receive anything. So it is evident that we can ask, and the first thing that proves that we are God's children is the power to ask, and this comes all by itself. But, M. Creissel, I am doing all the talking, and you don't say a word. But I am right, am I not?"

It is easy to imagine with what joy I listened to all this, hearing Mme B—— so clearly explain to her son that which God requires of us, and he was in the end fully convinced that his mother was in the right.

## A VISIT TO NEMOURS

BY M<sup>LE</sup> CRESPIN.

I send you a short account of my visit to Nemours. The first day was spent in visiting with Mme D—— many of our friends, and in inviting them to come to the meeting in the evening, and we were greatly pleased by the reception given to us everywhere. The meeting was held in Mme D——'s drawing-room, from 9 to 11 p. m. We sang many hymns, prayed together and read and studied the Word of God. Mme D—— gave tea to all her friends, and they promised to send the children the following day to the children's meeting.

That morning I spent again in making calls, and in the afternoon twelve children came and as many adults, amongst them M. D——, who left his factory to come and sing with all his heart the children's hymns. We had a long meeting, not less than two hours, and the children were as good as possible, and answered well, learning two verses with me. Then Mme D—— sent the little folks into the garden to have tea, while the adults remained in the drawing-room for a second Bible-reading.

Then in the evening we met again for two hours more of Bible study and prayer, and it was a most interesting time, and

at 11 p. m. we set to to learn some more hymns. Truly the saying was confirmed, "*L'appétit vient en mangeant*"!

The third day I again made several calls, and Mme D—— took me to call upon Mme A——, the wife of the deputy-mayor, who received us with much cordiality. The question of renting another hall was discussed, Mme D—— consulting Mme A—— about all the details, which seemed to please that lady not a little. As we walked away from the house, Mme D—— said, "I do this to try and get them thoroughly interested in the work, and to draw them on."

I met a lady, Mlle A. H——, who was a regular attendant on the boat, who desires to join the Church. Fontainebleau is the nearest to Nemours, and where the Protestants go when they attend any place of worship.

Mrs. Matheson had advised me to try and get the friends at Nemours to become members of the circle for the systematic study of the Bible, which I did, and several at once promised to join, M. D—— offering to undertake to give round and to examine the papers each month.

I had a talk with a lad of fifteen, who wants to make his religious instruction with a pastor, so I recommended him to one of our friends, who will try and arrange it with him.

It is touching to see with what devotion M. and Mme D—— carry on the work, and what real sacrifices they make for it. Mme D—— has a meeting in her house every Wednesday evening, and she visits those who attend regularly, and does all she can to keep them united and happy together. She was saying that she wanted to find some one to play the harmonium, as she wished to be at the door on the Sunday and welcome the people and talk with them; so she had promised that whoever would accept to play on the Sunday should teach her little girls music, and she had to be content with a very *inferior* teacher for her children in making this arrangement. So she puts the work of God before her children's interests.

Nemours seemed to me a most interesting sphere of work for the Lord, and well worthy of cultivation.

CH. CRESPIN.

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It is expected that the Annual Meeting this year will be held in Providence, Rhode Island.

## OPEN-AIR WORK AROUND ST. ETIENNE

BY DR. HASTINGS BURROUGHS.

One fact that is clearly evident in the present struggle between Church and State in France is, that the religious question is attracting the attention of all parties, and that men's minds are becoming awakened to the spiritual needs of the human heart. It is thus that I have remarked that men listen to-day with more attention and respect to the preaching of the Gospel, even though it be in the highways. For several years we have been in the habit of employing the summer months in holding out-door meetings in the towns and villages around St. Etienne, and although we have always had encouragement, I note that this year we have been particularly successful. In every place we visited we were asked to return.

## OVER SIXTY MEETINGS HELD.

This summer we were able to begin very early in the season, and to continue without interruption, holding over sixty meetings in various places. We go out with our hymn-books, tracts and picture cards—these for the children as rewards for quiet behavior. We take our stand where we see people sitting at their doors, and hand around the hymn-books, and before the first hymn is finished we are sure of having a group of listeners. A short talk is given to explain the object of the meeting, and then, after again singing, we read the Word of God, and addresses are given upon the portion chosen. More hymns are sung, and after about forty minutes we move on to another spot.

Everywhere we went we were received with respect and attention; and as we were able this summer to return several times to the same places, we had always a warm welcome.

In one place, rain began to fall as soon as we were singing our first hymn, so I asked those standing round if any one of them would be good enough to allow us to enter their house, and hold our meeting indoors. A woman at once offered her room, and we entered, and for an hour we were able to speak of the love of God in that home. When we left, another woman came forward and said that another time we should be most welcome to use her room for a meeting.

Going farther on through a narrow street, we saw several persons sitting at their doors, and, though the rain was still falling, we wanted to have a meeting, and on looking around we found we were just opposite a large archway, so we moved over to the sheltered spot, where we started singing. A group at once came around us, and we had a good meeting under most favorable circumstances, the people greatly appreciating all they heard.

On another occasion, we were looking for some time for a good place to pitch, when we came upon a group of houses apparently deserted. We did not mind that, knowing from experience that often the people were only hidden, and as we started singing we saw several heads appearing, and some came slowly around us. One poor woman came in front and knelt down before us all the time of the meeting, and at being laughed at for so doing, replied that we were speaking of Jesus. Some little way off we came to a row of houses, and soon had a crowd, and we went there several times and had always a good reception.

One Sunday afternoon, accompanied by the Hon. Mrs. Mandeville and her excellent husband, we started for a town an hour's ride by the tram. Choosing a corner of the street and calling around us the people we saw hanging about, we started, and had a company of some forty persons about us, all most interested, until a drunken man came and disturbed us. When Mrs. Mandeville began to speak I drew him away, and seemed to be deeply interested in what he had to say against society in general, and so the meeting ended quietly. Unfortunately a heavy shower prevented further meetings that day.

I have had the very efficient help of our friend, M. Sagnol, of the Baptist Church here, and was greatly supported by his collaboration.

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The work at the rue d'Allemagne has been taken up by the Baptist church of which Pastor Saillens is the pastor. His son-in-law and assistant pastor, M. Blocher, has charge of the hall, as he lives near, and the work is carried on at the usual days and hours, with the added zest of fresh speakers, who, we trust, will reap where we have been sowing—and reaping, too—for more than eight years.

M. and Mme Huet have taken charge of the hall at Aubervilliers, or "Quatre Chemins," just to the north of Paris. We have had a succession of halls in this neighborhood.

Pastor Guibal has now left Lagny, and has settled at Nan-teuil-les-Meaux, a village a few miles south of the town of Meaux and about three miles from Trilport. The *Bon Messenger* is spending the winter at Trilport, and M. Cooreman, who has just been married, has replaced M. and Mme Huet on board. Services will be held on Sundays, Tuesdays and Thursdays, and schools on Sundays and Thursdays, without aid from Paris, but Pastor Guibal will speak once a week, and it is hoped that after the departure of the boat at Easter he may be able to open a hall at Trilport.

The hall at "Javel," a district to the west of Grenelle, which has lately been worked and paid for by the church at Grenelle, as the Mission could not pay for it, is again to be considered as a Mission station, for the Paris Board is going this year to make a small grant in aid of it, and Dr. and Mrs. Benham are to take charge of the Sunday evening meetings there. The hall is a small one, seating eighty people.

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Owing to financial pressure, the Paris Committee of Direction is not renewing the lease of the hall of the Passage Legendre, Paris, when it runs out this year, postponing for a time the taking of one to replace it.

We have had to discontinue the help sent to Pastor Charlier for the station at Epernay, because his failing health compels him to give up the work, to his and our great regret. We greatly need to have an evangelist on the Marne to follow up such work, and in many places where the Boat has been visiting excellent permanent work might be carried on, were we furnished with the funds.

For the present the two boats will be carrying on work at one centre, the "Bon Messenger" at Trilport, on the Marne, and the "Bonne Nouvelle" at Nemours, holding three meetings weekly on board, and Sunday and Thursday schools. This is partly on the ground of economy, and also to do some more continuous work in these two most interesting places.

## NOTES ON THE RELIGIOUS CRISIS IN FRANCE

*Extract from an Address Given in England.*

BY M. CHARLES FLEURY.

Permit me first of all to thank you for your presence in this hall. This encourages me, and proves to me that you are interested in the affairs of our country. I am entirely a stranger among you, and yet, when I consider the ties that unite us, I find more than one. I am a Frenchman, and as such I am glad to recall the important event that has lately taken place, and at which a great number among us are rejoicing. I mean the new cordial understanding which has been established between our two countries.

I am a Christian, as you are Christians, and that is the strongest tie. To have the same faith is to have common interests, hopes, assurances. Lastly, as an evangelist, I belong to the McAll Mission, which you know and love. I am to speak to you of the religious crisis in France. The word is not too strong. Our country is at a significant point of its history, and everything shows that we are on the eve of the separation of Church and State. This is not a new question. A long while ago it was the order of the day. Already, under the Second Empire, the Republican party had put it on its programme; for forty years we have talked of it. If there is any reform that should be ripe, it is indeed this, and yet the issue did not seem to come. It seemed as if both parties, the Government and the Catholic Church would continue, indefinitely, to avoid the rupture. But, as often happens, unexpected events occurred, hastening things in spite of human will. "Neither the Pope nor the Government wished to separate now," wrote recently a free-thinking journalist; "but fate is forcing them to it." We who are Christians cannot fail to say, "It is God." But before considering the question of separation, I must say at least a word on the religious situation of France. I just said the Catholic Church and the Government, as if that were the only church that counts. But, thank God, it is not the only one; yet we must remember that Protestants in France do not number one million. The great ecclesiastical power, which stands before the Republican state, is, therefore, Catholicism, a



venerable power, founded on very old traditions, encased in a solid hierarchy.

Now, Catholicism, this is, at least, my conviction, cannot be reformed. Of it may be said: It will still be in the twenty-first century, or it will no longer be; but it will not be essentially other than it is now; and what, from a political point of view, is to us disquieting is that the Catholic spirit is opposed, by its very nature, to the liberal spirit, and to democratic progress. I do not wish to be misunderstood. We French Protestants are not enemies of the Catholics, our fellow-countrymen and our brothers; that would be simply folly, and would be unchristian. It is a former Catholic who is talking to you, and he recalls with emotion the sincere religion of his own parents; but we see that the Catholic system is evil—our conscience repudiates and condemns it.

This is the situation. To indicate it, even by a single trait, will show how complex and difficult it is. One single spark, it is said, suffices to set fire to powder; during these last months we have had two. First was the incredible protest of the Pope against the journey of our President to Rome, and his visit to the King of Italy. Every one understands that the French Government could not pass over such a proceeding without, in its turn, protesting. Then, there was the affair of the bishops. The present Pope may not be a profound politician; but he is an honest man. He says what he thinks, and nothing stops him, when it is a matter of conviction. He thought that he ought to reprove two French bishops, and use his supreme authority to depose them from their sees. He did it, putting himself above the head of the Government. From his point of view it was right; only it was destroying the Concordat. After such bold strokes, no conciliation, no amends, seem possible. We are taking long steps towards separation. Now I come to the question of so great interest to us. What will be the consequences for French Protestantism of such a reform? We know nothing of the morrow, and all conjectures that might be made at present would be vain and puerile. But, if we may not foresee, we may believe and have confidence. As for myself, I have confidence, and I say it very simply, very categorically: I believe that the separation of Church and State will be,

in France, a happy change for the diffusion of the Gospel. I see this for two reasons: because it seems to me, in the nature of things, that Catholicism will decrease, and that the evangelical churches will, after a time of testing, come out strengthened. In fact, much of the prestige which Catholicism still enjoys in France comes to it from its official character. The bishops are on thrones; the curés are titled and paid functionaries. Take from them all that, and they will lose much of the authority which they still hold over the masses. What they will perhaps gain in liberty will not compensate for this immense loss. They know this well, and that is why they so dread separation.

But, it is said, the masses of the people must be considered; when they shall no longer have Catholicism, nothing will be left to them in the way of religion. Would it not be a crime to extinguish this taper, which is still smoking? Yes, certainly, if we took away without replacing; if we demolished without rebuilding. But I have a firm conviction that separation, in weakening Catholicism, will give to the evangelical churches, born of liberty and formed for liberty, opportunity for new endeavor, for greater extension. To all those who will leave Catholicism, and who yet will feel the need of a truer religion, our churches and our work will offer the Gospel.

I do not mean that they will not have to suffer from the new state of things. Who would be foolish enough to fall into this paradox of optimism? Will this be liberty? Yes, in principle; and, certainly, if there were only Protestant churches in France I think that we would have a fair prospect. If one could succeed in making "*petit père louche*" tell his secret thought, he, who is not irreligious, and who knows well, for he has said it, that religion is necessary to society, do you not believe that he would cry out: Ah! give me Protestantism, honest, pure, liberal by its very spirit, and let that be the religion of France? But, in fact, it is very different. Our fate is bound up with that of the Catholic Church. What will be done to her will also be done to us. It must be so. Now, it must be said, what is proposed to us is not full and complete liberty, but a course of administrative oversight, which may be strict, fractious, sometimes even arbitrary and tyrannical. We know this.

Then, if we face the harsh, material facts, we must also say that separation, for the two great reformed French churches mean suppression of subsidies, the taking away the daily bread of the ministers. Now, the priest is alone; the pastor has a family. At the best, if the state allows time, and the churches are generous in sustaining their pastors, still the coming crisis will be hard for them. We know that. And, lastly, however generous the churches may be, will they be sufficient for all needs? Will they not be cruelly forced to cut off some of their branches, in which the sap is still rising, to abandon very flourishing missionary work? To cut off—to abandon—would not that be the most heartrending result of separation? We know all this.

But do we not also know that it is in trial in the furnace that God casts His children that He may speak to their hearts and loosen their bonds? Is it, then, an unheard of thing which is to happen, or is it not rather in accordance with the predictions of the Lord and with His gracious promises? Is it not thus that God makes for Himself more faithful and more powerful witnesses? Ah! if we could only consult human wisdom, what I say here to many of my brethren in the faith is perfectly senseless. But if we regard things as seen from on high, we are right in thus judging—separation means a bond loosened, a hindrance taken away. Blessed be God that it is coming. I must close. And the Mission, our McAll Mission, what will become of it in the midst of all this? In answer to this question is it not enough to think a little of him who founded it, and of the beginnings, sometimes so heroic, of his work? He came to us from you—the honored Mr. McAll—after our disasters, filled with love for bleeding France, and bending over her, to bring to her, like the Good Samaritan, the oil and wine of the Gospel. Be sure that we, Christians of France, will never forget that. He came, and what means had he back of him to support him? Nothing but the voluntary aid of those who gave their money, while he gave freely all his life, in a free state; he labored, surrounded by fellow-workers whom he had attracted, and you know the results. He gave the high example of an initial work entirely private, which goes on and develops by its

own resources, without having to maintain it either the support of a mother church or the protection of civil authority.

Now that times are changed, and a new state of things is before us, has the McAll Mission no longer a place or a work to do? Will its Gospel no longer find listeners? If we could transport ourselves together, to the floating halls of its two boats, what we would there see would be a sufficient answer to this last question, and this would only be one example among many others. I have witnessed, more than once, the crowd of hearers press even to the platform, so that the speaker had hardly a place to stand, while on the shore a great number, who had not been able to find room within, listened also to what was going on. More than one poor curé, not at all understanding, broke out into complaints: "What does this mean? On Sunday my church is almost empty, and I celebrate mass before deserted benches. Why, then, do my parishioners rush to this Protestant boat to hear about religion?" What does this mean? do you ask, M. le Curé? This means that you have not yourself, alas! the Gospel of Jesus Christ, and that thus you have nothing to give which could attract souls. But, believe me, there are still many who unconsciously are hungry for the true bread of life, and if we distribute it they accept it. How many times, after meetings on the boat, our hearers have said to us: "That is the religion which we need. Oh! if you could stay with us always!" The hour is soon to strike when our words, no longer availing anything, we will find ourselves in face of accomplished facts. Members of churches, pastors and laborers in the French work, how will we appear? What will be our attitude? Shall we be like a dismantled ship, at the mercy of the waves on a pitiless sea, giving all up and yielding to the coming shipwreck? Or, shall this be the signal for increased self-sacrifice, more faith, prayer and zeal? Shall we face the new issues, standing firm, as seeing Him, who is invisible? Then this will be the awakening that we so much desire, for which we earnestly pray, and our God, who is rich in resources, will have again caused to spring even out of adversity new and greater things.

## HOME DEPARTMENT

We print the following extract from a letter of Mrs. Houghton's, as we know the many friends of our absent editor will be interested to hear that she has safely reached her destination and to read of her first impressions of Sidon, Syria :

"My journey here was very prosperous. We had fair weather, though head winds, all the way across the ocean, and such sunsets as you can hardly imagine, especially on the day when we were sailing among the Azores. That was an experience of a lifetime. We reached Gibraltar too late and too early; too late to be permitted to land, and the very day before the King's birthday, when there were high doings with the fleet. We saw a good many preliminary manœuvres, however. We kept a sharp lookout for the Russian fleet, but it somehow managed to evade us, and passed through the Suez Canal the very day before I traveled alongside of that waterway, a fortnight later.

"My party (Mrs. Wood, Mrs. Post and Miss Post) remained in Naples only over night, and sailed the next day for Beirut. But I had fallen in with a very charming woman who lives in Cairo (she is the wife of an English Government official and daughter of an American missionary in Cairo), and at her suggestion I remained in Naples five days and went with her to Cairo. This was an excellent move on my part, for I had never visited Naples and never dreamed of a hope of seeing anything of Egypt. Our days in Naples were delightful, our voyage to Alexandria—with six hours at Messina—prosperous and rapid; we had a delightful day at Alexandria, in the home of our Consul, Mr. Hewat, who has a charming home and family, and then I had six days in Cairo. The American Mission (U. P.) took me in as if I had been a long-lost sister, and I saw the city under the very best auspices possible. I took my Thanksgiving dinner at Dr. and Mrs. Ewing's, the parents of my traveling friend, Mrs. Birchwood, and Thanksgiving tea at the house of another Mission pair, Dr. and Mrs. Harvey, so it was not so lonely an occasion as a foreign Thanksgiving is apt to be.

"From Cairo I came via Port Said to Beirut, being only four days behind my traveling companions, who had trials and



tribulations in the Aegean Sea, but no disaster. Here I have received the loveliest and most loving of welcomes, and felt myself at home from the first. I have been very busy, finishing a manuscript that ought to have been done before I left home, had time sufficed; and since that in attending the annual meeting in Beirut. From this we returned yesterday, and I have been busy all day with correspondence. On Monday the regular routine of my life will begin, teaching English in the school, writing, walking, riding horseback and exploring the country, and taking my part in the interests of our little Sidon colony.

"There is no use beginning at this late point to say anything about Sidon. It is one of the most wonderfully picturesque and unique towns in Syria. Beautifully situated between the sea, the orange groves and the olive orchards, 'like a pearl set in silver,' as Mrs. Woods says, with the hills all along the eastern prospect, and the snow mountains looking over their shoulders, when clouds do not come between. The houses are built of gray stone, with immensely thick walls—three or four feet, sometimes—and very narrow streets, arcaded over, so that there are some parts of them very dark. In hot weather this makes for coolness; in the present rainy season it tends to shivers. The sun is hot, the fields are full of crocuses, narcissus, anemones and all sorts of flowers. The roses are in full bloom and the daisy (which is a tree here) is white and gold with flowers, the poinsettias and passion flowers are in their glory; but the houses, with their stone walls, concrete or marble floors, narrow, deep-set windows, are like so many tombs. Our house is enchanting. It is built around an open court, with a gallery along for the upper rooms, and we put on overshoes and carry umbrellas when we go from room to room! But it is great fun, and though this is the rainy season, it by no means rains all the time; we have much glorious sunshine."

The Washington McAll Auxiliary meetings are held the last Monday of each month. The past year we have had the pleasure of hearing regularly from Rev. E. De Jarnac, who has had the charge of our Laura Sunderland Hall, in St. Quentin, about fifty miles from Paris. This hall was bought and named



as a memorial to our Secretary and Treasurer, who formed the Washington Auxiliary. To our very great regret, M. De Jarnac has been obliged to give up this work to become a regular pastor, as otherwise he must have entered the military service.

Our October and November meetings were made most interesting by reports from two of our members who were in Paris this past summer and saw all that was possible of the McAll work and workers. One of them dined with Dr. Greig and his family and had afternoon tea with M. Merle d'Aubigné and his family, in the garden of their very pleasant home.

Most thrilling to us all was her account of a "red letter day" when one of M. Merle d'Aubigné's sons accompanied her to Meaux to attend an evening service on *Le Bon Messager*; the quaint old town, the walk by and row on the canal, the supper on the boat, and then the gathering of the people for the service at 9.15 p. m., after coming in from their work in the fields at 8 o'clock, and having to return to work at 3 a. m.; their deep interest in the service, and in seeing the "American lady," as they had never seen one before. M. Tricot made the address and returned with them to Paris, which they reached at midnight. And on a bright October morning we, in Washington, saw the whole picture as she had seen it in June.

We begin the new year with our pledges for 1904 all met, and an additional gift of \$200 from Mrs. C. V. R. Berry, one of our earliest members, for the much needed repairs at our hall, and for some special temperance and evening work of M. De Jarnac.

Hartford, Conn. The Hartford Auxiliary was later than usual this year in beginning work, but the first meeting, when it was held, showed the usual interest and enthusiasm. There has been an epidemic (and it still rages) of parish houses in the churches of our city, and it was in one of these new buildings that we gathered for our McAll meeting. The attendance was large, and included many people to whom the work was unfamiliar, to our shame be it said. Therefore, after the usual opening exercises and reports, one of our members briefly outlined the origin and growth of the Mission up to the time of Dr. McAll's death. It

was made bright and interesting even to us, who have heard it many times. The president, in a few sentences, sketched the main features of the work at the present time, and then long and full extracts from Mr. Greig's annual report were read. Items of news gathered from various sources were given, and reference made to the death of Mme Le Gay, with a brief account of her connection with the Mission. After that we plunged headlong into politics, as was fitting so soon after election day, only it was French politics. The subject was introduced by an article in a recent *Outlook*, giving "A French Woman's View of Clericalism," and this was followed by clippings from various papers bearing upon the question of the impending separation of Church and State and the present situation in France. The views expressed were rather hazy, but the subject was plainly of interest to all present. Of course, we took up a collection and distributed literature, and also, of course, we had tea afterward. We were cheered by the prospect of adding two members to our list of contributing churches, and on the whole the outlook is encouraging for our little part in the work.

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 16, 1904, TO JANUARY 15, 1905

MAINE, \$6.00		Morristown Auxiliary . . . . .	\$131 25
Portland Auxiliary . . . . .	\$6 00	New Brunswick " . . . . .	15 00
MASSACHUSETTS, \$203.10		Orange " . . . . .	13 75
Andover Auxiliary . . . . .	\$96 75	Plainfield " . . . . .	225 00
Holyoke Second Cong'l Church . .	57 85	PENNSYLVANIA, \$119.00	
Lowell—Solomon Robitschek . .	1 00	Chester and Vicinity Auxiliary . .	\$80 00
Medfield—Mr. & Mrs. L. W. Pierce	5 00	Easton " . . . . .	24 00
Pittsfield Auxiliary . . . . .	42 50	Pittsburgh " . . . . .	15 00
CONNECTICUT, \$184.04		DELAWARE, \$13 00	
Meriden Auxiliary . . . . .	\$130 00	Wilmington Auxiliary . . . . .	\$13 00
Norfolk Cong'l Church . . . . .	22 48	MARYLAND, \$68.25	
Norwich Auxiliary . . . . .	31 56	Baltimore Auxiliary . . . . .	\$68 25
NEW YORK, \$1039.38		MISSOURI, \$20.00	
Buffalo—Legacy, Mrs. Sarah Brush	\$190 00	Springfield—Woman's Missionary	
Ithaca, Friends in . . . . .	49 00	Union . . . . .	\$20 00
New York Auxiliary . . . . .	500 38	MICHIGAN, \$50.00	
NEW JERSEY, \$609.81		Saginaw Auxiliary . . . . .	\$50 00
Bloomfield, First Presbyterian			
Church . . . . .	\$54 81		

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